A CAVEAT for the PROTESTANT CLERGY.

(3.)

Or, a true

ACCOUNT

of the Sufferings of the

ENGLISH CLERGY

upon the Restitution of

POPERY

in the days of

QUEEN *MARY*.

The Second Edition.

The Author
HENRY STUBBE of *Warwick*.

Virgilio Malvezzi in his *Taquin*.

The calamity of *others* may be a lesson to *you*: 'tis true, the good which is learned by what befalls *ones* self is counterpised by disasters: he knows much, to whom much hath befallen; But who can learn by *another mans harm*; Say he be less *wise*, he is for certain more fortunate.

Conſider what I ſay, and the Lord give thee Underſtanding in all things, that thou mayeſt underſtand what is his good and acceptable Will, and what is moſt pleaſing in his Sight.

What Man is he that feareth the Lord, him ſhall he teach in the way that he ſhall chuſe, Pſal. 25. 12. See to it well that thou do indeed fear the Lord; for this is the main and principal Matter; and then thou wilt go on in the Right Way from Strength to Strength, until thou doſt appear before God in Sion. Amen.

Merits Originally before that Univerſal Liberty of Conſcience was Eſtabliſhed into a National Law. But Reviſed and Tranſcribed again on March 25. 1693.

FINIS.

(3)

A CAVEAT for the PROTESTANT CLERGY.

Or, a true

ACCOUNT

of the Sufferings of the

ENGLISH CLERGY

upon the Restitution of

POPERY

in the days of

QUEEN *MARY*.

The Second Edition.

The Author
HENRY STUBBE of *Warwick*.

Virgilio Malvezzi in his *Taquin*.

The calamity of *others* may be a lesson to *you*: 'tis true, the good which is learned by what befalls *ones* self is counterpoised by disasters: he knows much, to whom much hath befallen; But who can learn by *another mans harm*; Say he be less *wise*, he is for certain more fortunate.

'89. 23804

The Publiſher *to the* Proteſtant Reader.

THis Letter was ſent to a *Perſon of Quality*, whoſe *Learning* and *Prudence* are ſuch, that, but to *know him*, and that *He recommended it to the Preſs*, were enough to *endear* it to the peruſal of any Man. But neither have I power to diſcover him that approved it;

nor doth the *Author* desire the World should know what *he thinks upon*, or *writes to his friends*: He is confident *this Age* is so *supinely negligent*, and *ignorant*, that all this will pass for a *Midsomer Dream*, or some *old foolish story*, in the *knowledge* whereof *this Generation* is not concerned. But yet it is most certain, that they who are acquainted with the proceedings of the *Papists* in *Austria*, *Bohemia*, or *France*, will think what *He writes* to be *probable*. They who examine things further, will find *all to be exactly true*: And they who *by comparing past*

and

and present times, take a prospect of the *condition of our Affairs*, will think the Publication *to be necessary*: However, there is no hurt in being *cautious*; and many events happen in the World that were as remote from the aprehension of them that suffer under them, as what the most *jealous heads* are perplexed at now in *England*: The Reading hereof will not take up *much* of that *time* which is now the *least valued* thing in this Nation; and 'twill be no *evil effect*, if the consideration hereof bring into any one's mind that Petition in the

Lords Prayer, *Lead us not into Temptation, but deliver us from evil*, with which I conclude.

Least

Honoured Sir,

LEast you should interpret my long *silence* to be a relinquishing of that *Friendship* which I have vowed unto *You*, I again renew that Correspondence which hath been so many Months discontinued: And becauseyou expect from me somewhat more than *Ceremony* and *Complement*, I shall here represent unto you an Account of the *Condition* of the *Clergy* under that revolution in the Reign of Queen *Mary*, when *Popery* was re-established. It is well known how that *Queen* was promoted to the *Crown* by the *sole aid* and assistance of the *Protestants*, who flock'd unto her in *Suffolk*, and offered to hazard their Lives and Fortunes in her defence against the Lady *Jane*, who was proclaimed *Queen*, and abetted by the *Nobility*. 'Tis known that *She* promised

miſed unto the *Proteſtants*, that She would make no alteration in the *eſtabliſhed Religion*: and this *She* did ſo *Solemnly* avow, that none misdoubted *her Reality*. But after *She* was once advanced into the *Throne*, and had poſſeſſed her ſelf of the *Regal Power*, She violated all thoſe *Promiſes*, and being put in mind thereof, anſwered; *Foraſmuch as you being but Members deſire to rule your Head, you ſhall one day perceive that Members muſt obey their Head, and not look to bear rule over the ſame.* And to terrify others from importuning her with ſollicitations *of that nature*, a certain Gentleman named M. *Dob*, dwelling about *Windam* ſide, for the ſame cauſe, that is, for advertiſing her by humble requeſt of *her Promiſe*, was puniſhed by being ſet three ſeveral times *in the Pillory*. At firſt *She* made alteration in the *Church*, but aſſumed the Practice of *her Religion*, as ſhe allowed unto others the *uſe of theirs*: She declared no more by *Proclamation*, then ſeat being ſettled in the *Throne* ſhe could not hide that Religion which God and the World knew *She* had ever profeſs'd from her infancy: which ſhe was minded to obſerve and maintain *for her ſelf*, during her time: and would be glad the ſame were of all

Acts & Monuments, p. 1279

Ibid. p. 1281.

the

her Subjects quietly and charitably embraced. Yet *she* doth signify unto all her Majesties loving Subjects, that of her most gracious disposition and clemency, her Highness mindeth not to *compell* any her said Subjects *thereunto*, until such time as further order by *common consent*, may be taken therein. Forbidding nevertheless all her Subjects of all degrees, at their perils, to move Seditions, or stir unquietness in her People by interpreting the *Laws of the Realm*, after their Brains and Fancies, but quietly continue for the time, till (as before said) further order may be taken; and therefore willeth, and straightly chargeth and commandeth all her said good loving Subjects to live together in quiet sort and Christian charity, leaving those *new-found deviliſh terms* of *Papiſt* and *Heretick*, or such like, and applying their whole care, study, and travail to live in the fear of God, exercising their Conversations in such a charitable and godly doing, as their Lives may indeed expresse that great hunger and thirst of Gods Glory and Holy Word, which by rash talk and words many have pretended: and in so doing they shall best please God, and live without the danger of the Laws,

and maintain the Tranquility of the Realm.

After this, upon pretence of suppressing all *factious praying* and *Libels*, She prohibited all universally (except in the Universities) *to preach or teach any Scriptures, or any manner of points of Doctrine concerning Religion*, unless they have her Majesties special Licence for the same in *writing*.

This *Proclamation* being made, she proceeded to trouble such *Ministers* as did oppose the *Popish Doctrines* preached by Mr. *Bourne*: several were summoned before the *Council*, and cast into *Prison*, who had either *preached* or *talked* against the Queen's proceedings.

Divers Bishops suspended in the days of her Brother *Edward*, were restored, *viz.* Dr. *Gardiner* to *Wincheſter*, and *John Poynet* put out; Dr. *Bonner* to *London*, and *Nicholas Ridley* confined; *Joh. Day* to *Chicheſter*, and *J. Scory* excluded; Dr. *Torſtal* to *Durham*; Dr. *Heath* to *Worceſter*, *John Hooper* excluded, and committed to the *Fleet*; Dr. *Veſey* to *Exceſter*; and *Miles Coverdale* caſhier'd. And in the beginning of the *Parliament*, before any Laws of K. *Edward* VI. were repealed, Mr. *Harley* Biſhop of *Hereford*, was excluded from the

Dr. *Heylin* doth call him Biſhop *Poinet*; I know not *why*; for he writes his own name *Poynett*.

House

House of Peers for being married; and of those which should adhere to the *Laws in being* (till they were repealed) some were marked, and others presently apprehended.

The *Universities* were severely visited, and many either expell'd or forc'd to retire: in our Colledge of S. *John's* in *Cambridge*, 24 places were vacuated; and no less miserable was the state of *Oxford*, by reason of the rigorous and strict dealing of the *Visitors*, that to set forward their *Papistical* proceedings, had no regard to the *ingenious* or *learned*. Acts & Monuments, *p.* 134

Our *Records* shew, that *Five Bishops*, and *twenty one Divines* were *put to death* in those days: But the particular usage of the *Clergy* is not so related in any *Chronicles* I have yet seen, as in a *Defence of the Married Clergy*, whose Author I know not; (my Book being imperfect) and because I think it may be somewhat *new* unto *you*, as it was to me, I designed the *sum* of it for the Subject of this *Letter*. It was Dedicated to K. *Philip* and Q. *Mary*, and all the *Estates* in *Parliament*.

There were *twelve or sixteen thousand* Clergy-men turned out in those days, at one time, and reduced to great poverty; this was done and executed to the uttermost, and against all *Justice*

upon

upon a number of them, even after the charge of the *Cure* ſerved, the *Tenths* and *Subſidy* paid, and they at the point of receiving that which was before laboured for, and deſerved, all was ſnatch'd out of their mouths by *preventions*. Some were *deprived*, and never *convict*, no never *call'd*. Some *call'd*, that were faſt lockt in Priſon, and yet nevertheleſs *deprived* immediately. Some *deprived* without the caſe of *Marriage after Orders*. Some induced to reſign upon promiſe of *Penſion*, and the promiſe never performed. Some ſo *deprived*, that they were ſpoiled of their wages, for which they had ſerved the laſt half year before, and not ten days before the receipt *ſequeſtred from it*. Some *prevented* from the half years receipt, after charges of *Tenths* and *Subſidy* paid; and yet not *deprived* till ſix weeks after. Nay, they ſtood chargeable in *Law* for their *firſt Fruits*, notwithſtanding their *deprivation*. Nor were they only *divorced* from their *Livings*: But the Orders of *Bonner* are extant whereby they were appointed to bring their *Wives* within a Fortnight, that *they* might likewiſe be *divorced from them*

N.B. In this relation I generally retain the *Language*, and even the *Orthography* oftentimes of my Author

Acts & Monuments, *p.* 1334.

The

The *Queens* Articles ſent into *every Dioceſs* with Letters writ unto the ſeveral reſpective *Biſhops*, were of the *ſame import*, though in *ſome things* better *qualifyed*, than thoſe that were to put them in *execution* would have regard unto: But 'tis no unuſual thing in ſo *great revolutions* for the *Inſtruments* to exceed *their Commiſſion*, and to comply more with their *private inſtructions* or *intentions*, than the *publick Declarations* of *their Prince*. Whatſoever there is of *mitigation* in them, was not taken notice of, but ſuch *rigour* practiſed, as I relate. The *Articles* relating to this *Subject* were,

That every Biſhop and his Officers, and all others having Eccleſiaſtical Jurisdiction, proceeding ſummarily, and with all celerity and ſpeed, may, and ſhall deprive, or declare deprived, and remove according to their learning and diſcretion, all ſuch perſons from their Benifices and Eccleſiaſtical Promotions, who contrary to the ſtate of their Order, and the laudible cuſtom of the Church, have married, and uſed Women as their Wives, or otherwiſe notably and ſlanderouſly diſordered or abuſed themſelves, Sequeſtring alſo, during the ſaid Proceſs, the Fruits and Profits of the ſaid Beneſices and Eccleſiaſtical promotions.

Dr. *Heylin's* History of the Reformation. *An. Reg. Mar.* 1. 1553. 4

That

That the ſaid Biſhop, and other Perſons aforeſaid, do uſe more lenity and clemency with ſuch as have married, whoſe Wives be dead, than with others whoſe Women do yet remain alive. And likewiſe ſuch Prieſts, as with the conſent of their Wives or Women, openly in the preſence of the Biſhop, do profeſs to abſtain, to be uſed more favourable. In which caſe, after Pennance effectually done, the Biſhop according to his diſcretion and wiſdom, may upon juſt conſideration, receive and admit them again to their former adminiſtrations, ſo it be not in the ſame place, appointing them ſuch a portion to live upon, to be paid out of their Benifice, whereof they be deprived, by the diſcretion of the ſaid Biſhop, or his Officer, as he ſhall think may be ſpared of the ſame Benifice.

That every Biſhop, and other Perſon aforeſaid, do fore-ſee that they ſuffer not any Religious Man, having ſolemnly profeſſed Chaſtity, to continue with his Woman or Wife, but that all ſuch perſons after Deprivation of their Benefice, or Eccleſiaſtical Promotion, be alſo divorced from his ſaid Woman, and due puniſhment otherwiſe taken for the Offence therein.

In

In these *Articles* 'tis to be observed, that the *Queen* seems more inclined to call the *Wives* of the Married Clergy rather **Women**, than any *other name* : and matters were so ordered, that not only the *Regular Clergy*, which do vow **Chastitie**, but the *Seculars*, (who promise at *their Ordination* only *castitatem colere & docere* ; which was the *old Form*, and obligeth them *directly* no more to *refrain Marriage*, than to *teach others so to do*,) were divorced from their *Wives*, and deemed to have made a solemn profession of **Chastitie**, according to those Verses,

Ordo, Sacer, vestis, professio Religionis
Quæ sit facta palam, faciunt solemnia vota.

The *Marryed Clergy* were in all places represented as *Lewd Fellows* ; Nay, it came to that pass *immediately*, as that they were imputed such an *unworthy sort of Men*, that they ought not to be said *Ave* unto in *salutation* : not fit to come to their *Tables* or *Presence*, for disteining their *Holiness* and mystical vows of *Chastity*. Whereas in truth the *Secular Priests* of the *English Church* were never under any such *Vow*, nor did our *Pontifical* oblige them to *any such thing* : as Dr. *Redman* attested in the *Convocation-house*; professing *they were not bound by reason of any Vow, which (in as far as his Conscience was) the Priests in this Church of* England *do not make*. But all *Pleas* were rejected ; it was in vain for

them to say *they* did nothing but what was warranted by the *Laws of the Land*, the *Convocation*, or *Scripture*, and *Fathers*: they were condemned for *breach of Vows*, as if they had been *Ordained* by *Romish Pontifical* and not that of *England*. The *Popish Clergy* told them, that upon the repealing of the *Laws in being*, the old *Laws* and *Canons* did *ipso facto* take place, and oblige, though there was no *express Statute* for it, and though the Queens *Commission* was, that *they should proceed according to Learning and Discretion in this weighty matter*: *and that they should not put any other Canons and Constitutions of the Church in exercise, than such as might stand with the Law of the Realm.* Yet for all this grave and gracious Advertisement, divers of the Officials proceeded so far against *Learning*, *discretion*, and *Laws of the Realm* in most places, so that the poor Subjects and Orators were far otherwise used than one would have imagined, *considering the trust committed to them*. In truth it appears that *all Pleas* were invalid against the *Arbitrary* proceedings of *those times*; and whatever was alledged out of the *Laws* and *Constitutions* of *England*, though never so old, and made in the times of *Popery*, (and *who is safe*, if such a defence be *invalid*:) were defeated by this general assertion of Dr. *Martin*, and others, that: no *Laws bind against the Church*,

Church, but are *ipso jure & ipso facto* unlawful, void, and of none effect; That a *particular Church, a little Member of the whole, cannot derogate the universal Law of the Church.* They proceeded so far as to tell Men, that the *Acts* of K. *Edward* VI. did not take away the *penalty of the Canon Laws*: and interpreted that *Act* of Q. *Mary*, which *barely* repealed the *Statutes* of K. *Edward*, as it had *annulled the Marriages of Priests.* Nay, though there were a *Statute* in force then, made *tricesimo secundo* of *Henry* the Eighth, that no *Reservation* or *Prohibition* (*Gods Law except*) *shall trouble or impeach any Marriage, without the said Levitical Degrees: and that all such be lawful persons to contract, which be not prohibited by Gods Law to marry.* Yet did *they* proceed to annull the *Marriages*; and argued, that the *Priests could take no advantages of the Law, any longer than it continued:* and that the *ancient Laws of the Church were never extinguished, but only for a time shadowed, and brought asleep.* It was further argued by the *married Clergy* thus: *But to return again to Dr.* Martins *assertion, wherein he defineth, that the* Church-Canons be ready, watching straightways to fall into mens necks, upon repeal of such Statutes as kept them back: *which he doth so boldly, that belike the wise and well learned Commissaries, in diverse places, without further advisement, taketh upon them*

wonderous ſtoutly, to ſeparate, not only Regulars, *but* Seculars *too, againſt their wills and conſents. Upon which their doings, I would ask them a queſtion:* How they *can gloſe the words of* K. Henries *Statute in the* XXVII. *year of his Reign, where it is plainly decreed in Law, that* all manner of Licenſes, Diſpenſations, and Faculties obtained of the Arch-Biſhop of *Canterbury*, in matters not repugnant or contrary to the holy Scriptures, and Laws of God, ſhall ſtand in full Authority and ſtrength, without any revocation or repeal hereafter to be had of any ſuch Licence. *And I know diverſe married Prieſts, which have ſuch* Diſpenſations, *ſome corroborated by the* Kings Broad Seal, *and ſome by the ſaid* Arch-Biſhops Seal. *I would fain learn, how they underſtand theſe* weighty Laws *of the Realm. Belike, as they have proceeded in* Deprivations *of many Men,* never called, *or* cited, *never* convict, *nor* confeſſed; *and ſome called on one day, and flat deprived on the next day, not examining* whether he were Secular *or* Regular, married before Orders, *or* after, *without all manner of inquiſition: So belike they deſire to proceed in* Separations, *againſt both* God's Law, *and* their own. *And as for the* Laws of the Realm, *they make but* waſhway *of them, ſo little compting of them, that if a* Lord *ſhould ſee his* Tenants *in his* Court-Baron *ſo little regard the* by-Laws *of his Courts, he would think them*

them not unworthy, to looſe their Copies.—To this the only anſwer I can find, is. *The marriages of the Clergy be ſo great offences, that they cannot be forgiven by no manner of means,* no not by Chriſts Blood, *but only by a Separation. And Dr.* Martin *ſaith furthermore, that Biſhops and Prieſts have ſo great deformities and ſkars yet remaining in their Bodies and Souls,* for their old Inceſts, (*as he calls them*) *that they cannot be mitigated by any gentle Medicine, Chriſtian Clemency, no not purged yet, nor ſufficiently puniſhed,* with the deprivations of all their Livings, *but muſt look for much more yet,* Curſes Excommunications, Excoriations, Confiſcations, open Pennance, *yea, the Devil, Hell, and all.* —And Dr. *Martin* aſſures the *Clergy* that they were dealt with *very favourably* in being turned out of their *Miniſtrations*, and no further *Penalties* inflicted on them. 'Tis not to be denyed, but that *after they were turned out of their Livings*, the Church did mercifully open her lap to receive them into *new Benefices* and *Livings*, though they had loſt *their old*, where they had done coſt. But ſuch was the *Churches merciful lap*, in receiving her own begotten Children to *miniſtration* again, that yet firſt they muſt ſpeak their own ſhame in *Bills of their Pennance*, lying againſt themſelves, moſt vilely & ſhamefully diſabling their credit and eſtimation for

for ever. They must profess an *earnest* and *hearty repentance of that foul sin* of Unchastitie by *marrying*, relinquish their *Wives* for the future, and bear such a part in *Procession*, as *Jane Shore* doth in the *Puppet-Plays*, carrying *Tapers* in their hands: I could wish all our *Clergy* would resort to *Bartholomew* Fair, and behold *that spectacle*, and judge of that *happy condition* into which *their supinity* will precipitate them. Some did undergo it in the days of Q. *Mary*: and, *Surely in some places the Churches mercy was so sore extended, that whose Wives were two or three years past before departed, yet they could not be admitted again to ministration, but must do open Penance, and go before the Cross, without any redemption or intreaty that could be made; and the parties such as by whom the Commissaries themselves could alledge not one point of dishonesty, or evil opinion in all their conversation besides forth. Shall Lay-men hereafter trust well of the Churches Mercy, if they come within their claws, when the Clergy are thus dealt with? Of whom some dissented in no Point at all from the Papists, but only in this fact, which the Law made them bold to adventure on.*—Thus, Sir, were those *Clergy-men* served, who before *that fatal change*, were in as good and lawful possession of their *Wives* and *Livings*, as any Subject ever shall have of *any thing* hereafter. Nor is there any way for the *present Clergy*,

Clergy to avoid the *like inveniencies* ſhould *ſuch a Revolution* happen (from which the *greateſt ſecurity* we have, as to *humane* and *Political* Affairs, is the great *Zeal* which our *Prince* continues to ſhew for the Church of *England*, and that *unqueſtionable unſhaken* conſtancy with which *His Maieſty* perſiſted to be a *Proteſtant* during his Exile) except it be confeſſed that *they are not in Orders*, and that the *Succeſſion* did ceaſe in the Election of *Matthew Parker* to be Arch-biſhop of *Canterbury*: this is a thing the *Papiſts* do commonly ſay: and Dr. *Champney* hath writ a *plauſible Book* to prove it: and if it be true, that *He* which makes *arbitrarily* Biſhops in *Greece*, of *Chalcedon*, *Corinth*, &c. hath ordained ſome for *England*, and *Ireland*; 'tis eaſie to judge *what courſes will be taken*, ſhould *Proteſtancy* looſe its *Legal force*, and *power*. Perhaps you will ſay that *ſuch a revolution* would endanger the *Layety* alſo, and bring the *Crown of his Majeſty* into Queſtion, whether it be *feudatory*, or *no*: 'tis true indeed, that the *Papiſts* do now *entitle* ſome of *their Clergy* to our *old Abbeys* and *Monaſteries*; and in *France* there is a *Nunnery* that layes claim to *Sion houſe*, and they are called the *Nuns of Sion*. 'Tis moſt true that the *Pope* doth reckon upon our *Kingdom* as held in *Fee* of the *Papacy*, and to this purpoſe did *Bellermine* produce unto K. *James* other Argu-

ments

ments than the *Donation of Constantine*. But I am resolved not to doubt the *integrity* or *prudence* of his Majesty, or our *Parliament*; 'tis not to be doubted but the *intellectuals* of *States-men* are as elivated as their *condition* is above others, and their *prospect* greater into Affairs: what passed in the days of Q. *Elizabeth*, and K. *James* is not effaced out of our knowledge: and 'tis only the intent of this *Letter* to acquaint you with *the condition of the Protestant Clergy* in the days of Queen *Mary*. Dr. *Heylin* hath not treated so fully of *this matter* as I have here: and I think it would be a *seasonable Work* to publish Dr. *Martin*'s Book about the proceedings against the *Clergy* then; and the *Defence of Priests Marriage*, (which is the Book I follow, and 'tis a *learned piece*, written by some *eminent* Man, but mine is defective in the *beginning*, and wants a *sheet* in the middle.) Nothing informs us so much as *History*, and to be *forewarned*, is in a manner to be *fore-armed*. I am

Your most devoted Servant,

Y. E.

FINIS.